THE MYSTIC
BROTHER
REV. HARRY E. TUCKER

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NATURE

THE MYSTIC BROTHER

BY

HARRY E. TUCKER, A. B.

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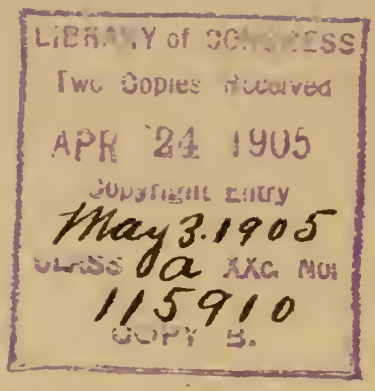

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TO MY MOTHER.

PREFACE.

"And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains—and have not charity, I am nothing."

The basis of fraternal societies is the common recognition of the obligation of brotherhood, each pledging to the other his loyal fellowship toward helping every brother man to achieve life in more and more abundance.

This little volume is not designed as an argumentative discussion of the topics presented, but simply to speak in behalf of some of the elements of comfort and hope that abound in the established principles of brotherhood and to emphasize if possible, for the readers, the truth that shines

forth so radiantly from both science and religion—"that there is nothing beautiful or grand in life, but in its mysteries, man himself being the greatest mystery of the whole." The author desires that these addresses may be understood in a sense broad and comprehensive enough to include whatever the fraternal spirit, as a recognized factor, has done to contribute to the success, harmony and comfort of the world. The author, who has watched and served so many times with those in distress, or very great need, when earthly hopes had all but vanished and the props on which they leaned were cut from beneath them, is eminently fitted by nature and by opportunity, to verify the facts that fraternal co-operation is the highest commission of which human nature is possible. His experiences have brought him to see the strong as well as the weak minds alike dependent upon the "Friend that sticketh closer than

a brother.'' Believing that the efforts that have brought forth this volume will discover in these discourses the source and strength of that simple faith in the Divine Fatherhood and human brotherhood, you are implored to let friendship, love and truth and serving the Great Shepherd, be the things for which we labor, while we hope and expect the realization of the words of the Great Teacher of men, that the earth will have but one sheep fold where its children will truly find themselves bound together in a union of thought as well as of heart.

EMMA M. BRYAN.

Murphysboro, Ill.

January 4, 1905.

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THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN

"Moral virtue delights in vigorous and beautiful conduct.''—Hammerton.

''A man can more easily burn down his own house than get rid of his prejudices.''—Descartes.

''Man cannot only see the truth, but repeat it; not only recognize the right, but conform to it, and not only appreciate beauty, but express it. In this he has the evidence of his kinship with the author of the true, the good and the beautiful.''—Lee.

"Goodness, to be interesting, must be humble, modest, unassuming, not fond of show, not waiting for great and conspicuous occasions, but disclosing itself without labor and without design in pious and benevolent offices, so simple, so minute, so steady, so habitual, that they will carry a conviction of the singleness and purity of the heart from which they proceed."—Channing.

''The words which I speak unto you, they are Truth and they are Life.''

THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

I begin this address to you, with a compendium of Odd Fellowship in America. The Independent Order of Odd Fellows was organized in Baltimore, April 26th, 1819, by Thomas Wildey, a young English mechanic, and four others. Beginning with one lodge and five members, its march has been steadily onward and upward, that since 1830 there have been initiated into the subordinate lodges two million five hundred forty-four thousand one hundred and twenty members and a still larger number that received relief; many thousands of widowed families assisted, besides helping in many ways too trivial to incorporate in this discourse this morning. Its membership is scattered over all the

states and territories of the United States and over the islands of the sea and all the old countries wherever man is found in a civilized state. Odd Fellowship stands not only first in numbers but first in charity and fraternity.

I said at the outset that a brief epitome of the organization must suffice, as its history cannot be told in this off-hand way and do justice to many important facts, that it has gathered in a march of four score years and four. But let me invite you to gather its true history from the lips of those little children in Odd Fellows' homes whose tender words will find a place in your hearts of deep sympathy; that history no pen can write. You may also go and ask the widows of deceased brothers or the aged and indigent members to tell you their experiences of the helpful moral influences and the comforts of life, that the organization has made possible for them to enjoy, and

then return and give the history as it has been recorded in your own heart.

Its purpose is to visit the sick, relieve the distressed, bury the dead, educate the orphan, and to care for the widow. It seeks to better qualify its members for life. It touches and improves directly the home. It makes better fathers and husbands, mothers, wives and daughters; it makes better citizens. In fact, "it is the only fraternal and benevolent order that recognizes woman a co-worker in its mission for relief of suffering humanity." A person over twenty-one years of age, in health and a believer in a Supreme Being, the Creator and Preserver of the Universe, is eligible to membership.

Its Motto: Friendship, Love and Truth, are the everlasting ties that bind all as brothers. Upon this foundation are all of its beautiful temples constructed.

We are here to-day to be reminded of the

great principles that are at the very foundation of a great organization. One year ago you were assembled to reiterate the teachings and you did so, but to-day some of your ranks are broken by the absence of those brothers who were laid in the silent city of the dead; so let us be mindful of the principles and also revivify the pure traits of those who have gone before—it is only a step to the grave—in that step much may be accomplished—that it may be said the world is better off for us having lived.

As we look about everything seems to speak the Brotherhood of Man and the Fatherhood of God. We see man's sublime position as compared with all other creatures, and great responsibility resting upon him because the Supreme Being has so wonderfully endowed man. David said, "I am fearfully and wonderfully made," after he had formed all comparisons of every-

thing on earth, he began to search the heavens for a likeness to man. In his utter distraction he spoke the words that have never been equaled in poetic beauty, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. If I ascend up into heaven, thou art there." So great is man in the sight of all living beings and things, that he accepts the only attempted explanation of his creation as it is given in the Bible.

A few years ago I heard a mighty orator give a mythological account of man's creation that has remained with me ever since, although I am not able to give his exact words, and will therefore use my own to supply, that the thought will not be entirely lost. When the trinity or triune had completed its creation of all the transient and intransient, sentient and insentient, an-

imate and inanimate things of the universe, it met in council to answer the ponderous question, "Let us make man," but how???

The Evening Star opened the window of her far-off Hesperian home and stood upon the balcony of her adamantine temple, in her robe of azure, with her crown of stars and her diadem of jewels, while all the constellations applauded her for her beauty, she said, "Make him like me," and the answer came "NO!"

The fair Selene, the moon, the queen of the night, with her beautiful apparel, and her train of stars, rolled across the cerulean heavens, her soft light falling upon the mirror surface of the great deep, and reflecting like millions of diamonds, paused at the very throne and exclaimed, "Make him like me," the answer came "NO!"

Next Eos, with her rosy fingers, drew aside the azure curtains of the dawning morning, dressed in her silvery robe, crept

over yonder eastern mountain top, lighting up the world with her beauty and with a halo about her, appeared before the throne and said, "Make him like me," again the answer was "NO!"

Then Helios, more beautiful than all the luminaries, appeared, and at her appearance the Evening Star turned pale and disappeared, the moon ashamed of her dim light slipped back into the cavern of night, and Eos applauded her for her magnificence, and all the constellations were exuberant at her grandeur in equipment. "Ah!" beautiful Helios said, "Make him like me." "NO! Let us make man," but how??? "In our own image, after our own likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The highest endowment that man was given is not

form or substance, neither flesh nor blood, but was given the impress of God, in his moral, intellectual and spiritual natures. Man has had dominion and authority over everything that was given him as an inheritance from that time to the present.

The attitude of God is infinite and of man finite, yet man's powers, through his exalted position in creation, is able to grasp the idea of God's divine purpose and design in creation.

We notice immediately the weight of this great proposition when we read "man shall have dominion or power over all" and then look at man in his infancy; the babe in the swaddling clothes, perhaps the most helpless of all creatures; look at the plastic mind as it unfolds and develops into the gigantic strength of a master mind. Is it any wonder then that the psalmist should exclaim, "I am fearfully and wonderfully made," or when comparing his

possible grandeur to the beauty of the heavens he said, "When I consider the heavens, the works of thy fingers, and the moon and stars which thou hast ordained; what is man, that thou art mindful of him? or the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." So wonderful and so great is the mind of man that it may become almost God-like; neither height nor depth can bound the mind; with the astronomer it reaches into the firmament and catches the velocity of the heavenly bodies and leaps from world to world as a bird flits from tree to tree. It goes down into the bosom of the earth and there examines the ribs of granite and lamellated veins of gold; it returns again to earth with the verdict, "The heavens declare the glory of God, and the firmament sheweth forth his handiwork. Day unto day uttereth speech

and night unto night sheweth knowledge.''

Friends, it is this power—mind—that makes us superior and leads us to correctly consider our duty to fellow man.

Man has ever been from heathenism up to the present state of civilization a religious being; and has ever looked for ''a far-off divine event to which the whole creation moves.'' From the time men lived in caves to the time of the mound builders and Indians until the present, it has been man's desire to live beyond the boundaries of earth in realms yet unexplored. It is not true of any other creature. The poet says that all nature worships God, that ''birds and beast, flowers and trees, streams and murmuring brooks, hills and dales, mountains and valleys all glorify their creator;'' but they do not; they are like pictures put upon the wall, they are to beautify this earthly home until we are ready to abide with the designer of all beauty forever.

Friends, man's soul thirsts for drink from that clear flowing fountain. Jesus said in His wonderful discourse, Matt. 5:6: "Blessed are they who do hunger and thirst after righteousness; for they shall be filled," filled with living water and spiritual food. The apostles said, "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and His son Jesus Christ." 1 John, 1:3. Consequently all creatures that have not that power of faculty that calls for something not found in this life cannot worship God; and certainly inanimate beings, that are destitute of higher life cannot and do not worship God. Man only can worship God from his constitutional endowments.

The Brotherhood of Man originated at the birth of the human race. That we are all brethren is true if we all eminated from

the same Father over all. His word declares it unto you. Listen to his word, Matt. 33:9: "And call no man your father upon earth; for ONE is your Father, which is in heaven." "One is your master, even Christ, and all ye are brethren." Again, "See that ye love one another with a pure heart fervently." This is sufficient to show you the attitude we hold to each other. Let us not longer delay but launch out on the sea of love for humanity under the motto—Friendship, Love and Truth—that the world may be brought to that state "when one law shall bind all nations, tongues and creeds, and that law shall be the universal law of brotherhood."

The innate attribute of man is shown in the practicability of the law of love. The brilliant young lawyer came to Jesus and said, "Who is my neighbor?" Jesus made clear the position of the lawyer by his illustration of the man who fell among thieves

and the attitude the Priest, Levite and the Samaritan held toward him. Let us picture the man going from Jerusalem to Jericho, the road is rough and many cliffs, caves and fissures are along its sides. He comes to a place in the road where a small clump of shrubbery shields some dingy rock from the view of the passerby; here also are secluded the robbers; they watch with the vigilance of a wild beast their prey, and suddenly pounce down upon him. They take his money and leave him unconscious and bleeding from the wounds inflicted; alone, to die, away from home, friends and loved ones, alone. In a short time a priest passes. He sees the unfortunate man, but no assistance is offered. Perhaps he would be too long detained from the sanctuary. His duty you will no doubt say was to administer help as a true servant of God; but he did not. Next there comes a Levite. He came and looked upon him; then perhaps

saying to himself, "I must hasten on as my business needs me," or he might say, "If I assist him the robbers will attack me, for they may be hiding nearby in the brush." Another stranger comes along presently and seeing his fellow man, rides over, dismounts and soon discovers that he is not quite dead. He applies oil and wine and binds up his wounds, puts him on his ignoble animal and brings him to an inn and takes care of him. "And on the morrow when he departed he took out two pence and gave them to the host, and said unto him, take care of him; and whatsoever thou spendest more, when I come again I will repay thee." Which now of these three thinkest thou was neighbor unto him that fell among the thieves? He that shewed mercy on him. Then said Jesus unto him, "Go thou and do likewise."

As Odd Fellows we are neighbor to every human being on the face of the earth

whether in China or Japan, or Australia, Africa, Europe or America, wherever man is found who needs help and to whomsoever we may render service. It is well set forth in the phrase, "non ministrari sed ministrare," not to be ministered to, but to minister unto. Such deeds will show our interpretation of our motto—Friendship, Love and Truth.

I would not forget to-day that noble band of co-workers who have stood so nobly in every trial of need and administered their help with loving devotion to the distressed. As woman stood by the Saviour and annointed his feet with costly ointment, and the odor filled the room and the fragrance of that deed went to the uttermost parts of the earth, so equally meritorious was the loving devotion of that fair sex when the decree had gone out that Hebrew male children should be destroyed, some were saved by only a mother's devotion toward

her greatest gift, her progeny. Yonder floated the little ark made of rushes, slime and pitch; within was the little dimple-cheeked, goodly child, Moses. The little ark floated for many a day and night among the "flags by the river's brink." But still more beautifully does the picture appear when we look upon the bank and see the loyalty of that sister faithfully discharging her duty through the livelong day under the rays of a tropical sun, patiently, patiently, watching the little brother, who if spared shall rise up and lead a mighty nation. The hour of deepest anxiety comes. Pharaoh's daughter came with her maidens to the river to bathe herself and seeing the ark sent for it. When she opened the ark and saw little Moses, the fountain of her heart was touched and she took the child to raise. The sister very prudently said, "Shall I go and call thee a nurse of the Hebrew women, that she

may nurse the child for thee?'' May such fidelity and loyalty never be dwarfed in the heart of womanhood.

Brothers and sisters, I feel that my task is not complete if I cannot infuse into your minds the thought of our brother, when he said, ''This is my commandment, that ye LOVE one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.'' Permit me, friends, to place this lesson so vividly before you that it may ever remain indelibly upon your minds.

Years ago there was a family living by the seashore in a beautiful cottage. The family consisted of a father, mother and two sons. They were sailors. The father one day sailed for a distant port, the ship floundered and sunk, and all on board were lost. The elder of the two sons started upon his perilous journey for India; the time for his return was already past due. They

did not hear from him, and the mother and brother patiently waited for his return ever hopeful. One day they saw in the paper that a ship had sunk near India, and among the names of those who had perished was one whose name was written just George ———. Now they were sure that he, too, had gone into the vortex of the sea. They sat one evening in front of their cottage and watched the angry waves redound and presently the son exclaimed, "Mother! See that vessel yonder!" And getting his field glass he saw it was stranded and high up in the rigging of the mast was one waving to some distant aid. The mother looked, then placing her head in her hands, and sobbing as she thought of the saddened homes there would be that night, and of her own once happy home now overshadowed by a gloom of despondency. Suddenly the son leaped to his feet and said, "Mother, I'll rescue that boy tonight," and

in spite of her entreaty he left her and as his boat rode upon the crest of the wave then down in the trough, then upon the crest and down again in the trough, until her gazing eyes could no longer behold it. Several hours passed. She picked up the field glass and looking noticed that the man in the rigging of the vessel was gone. She continued looking toward the ship and after a time she noticed the little boat returning; now there were two in it. The little boat was soon brought to shore. Without fastening it the son, in the greatest ecstasy, exclaimed, "Mother! Mother! It is brother George who was lost and is found, who was dead and is alive."

Our motto embodies man's needs and in helping in charitable acts we are often doubly rewarded. No greater lesson of this can be found than that one of David and Jonathan, whose hearts, like the three links, were "knit together."

You will all agree that the sad thing in life is the separation, or the giving up of that which we possess for that which we hope for, beyond the misty veil. The mother's heart was saddened, not at the thought that the lost would be found, but the cost to find her lost one. It required the price of life. The lesson that we all ought to learn is the willingness to pay the price. To withhold it is selfishness. To pay it is benevolence. It is a "charity that hopeth all things; believeth all things."

The world has waited long for a universal brotherhood. In every clime it has given signs of a belief in a common Fatherhood. It remains with mankind to demonstrate that the wave of brotherhood in the sea of life is flowing on, and on, gathering new material, like a wave on the sea flows on, and on, gathering new atoms of water by affinity and combination; so man by compact and love fulfills the law, "Thou shalt love thy neighbor as thyself," or the

golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." The spirit of this law and rule is at work now as never before. Men are giving sympathy to the benighted, and relieving the distressed, and caring for the sick; that everywhere philanthropy is bringing the bond of equality and the spirit of brotherhood. The long night of human fever has passed with the mist of morning into the black depths of oblivion; and the "balm of Gilead" has been poured on the frailties of humanity, and the tonic of love has been administered to the oppressed and downtrodden, until all are resuscitated by the glorious hope of a universal brotherhood. When it shall be said of each one:

"He liveth long who liveth well;
All else is being flung away.
He liveth longest, who can tell,
Of true things truly done each day."

Let us then strive to bring about a universal brotherhood.

MORNING OF LIFE.

"THE ARROW IS BEYOND THEE," OR THE MYSTERY IN LIFE.

"Keen are the arrows
Of that silver sphere,
Whose intense lamp narrows
In the white dawn clear,
Until we hardly see, we feel that it is there."
—Shelley.

"Of mystic beauty, dreamy grace,
No rounded art the lack supplies;
Unskilled the subtle lines to trace,
Or softer shades of Nature's face,
I view her common forms with unanointed eyes."
—Whittier.

"Presumptuous man! the reason wouldst thou find
Why formed so weak, so little, and so blind?
First, if thou canst, the harder reason guess,
Why formed no weaker, blinder, and no less?
Ask of thy mother earth why oaks are made
Taller or stronger than the weeds they shade."
—Pope's Essay on Man.

"The shallows murmur, but the deeps are dumb."
—Sir Walter Raleigh.

"THE ARROW IS BEYOND THEE."

We are all constituted very much alike. We have our moods that makes everything reveal to us the shadow, and then there breaks a beam of light that dispels the gloom and prepares us to gather strength that we may resuscitate. There has never been a human life without the spell of light and darkness, joy and sadness; so it is within our reach, to grasp the meaning of our subject, and the intense anxiety of David as he awaited the signal that would mean "weal or woe" to him.

Our lives are very often hidden to our fellow-man, because we are waiting for a sign. It need not be a great one—the arrow was small but carried a world of meaning in its flight. A slight distress is unheeded by the mass of mankind, the sole purpose seems to be to gather furniture

for this world and not gather jewels for the crown of the next. If we are running after the arrow, as the lad, we will not see the great purpose of our existence in the midst of splendid opportunities for benefiting mankind. The lad had a pleasure in being permitted to run after the arrows, and so we take pleasure in pursuing a course that has back of each motive, mind and heart. We call it "Fraternity." It could not be given a more suitable term and be so comprehensive. It means far more than can be revealed, or conveyed by words to another mind. It is friendship that grows out of the past into the life of the present. It cannot live only where there is life; it is the living principle that expiates all, of all mankind. Friendship strikes the harmonious cord in man, through hospitality,—but if it be reached by a temporal gift—the gift itself is the arrow, and the great purpose hidden from the world is the lesson

that can only be understood when a similar compact is formed such as Jonathan and David devised.

In order to appreciate the topic offered for your consideration to-day, it will be necessary for you to recall the deepest secret in your experience of human life, if only you could do so. But in all of your research and thinking, nothing will reach deeper into the breast of mankind than the elixir of friendship. A man will gently open his heart to a friend, when the powers that be are unable to bring forth a thought by force. Why is it? I have asked myself this question many times, and in the last analysis, it occurred to me, that every life has a secret, and in finding the secret in others, we lay the net-work that would apply well to self; but find each time, that "the arrow is just beyond thee." You may recall the story in one of the old readers, how a certain warrior secreted him-

self in a cave, to avoid his pursuers. During the night a spider constructed its delicate net-work over the mouth of the cave, each fine fiber adjusted in geometrical relation to the other, that when morning came, and the pursuers approached the mouth of the cave, they observed the net-work from the spider's loom, glistening in the sunlight, and waving gracefully under the kisses of the gentle breeze, without a rent in it. This suggested to the pursuers that a man could not enter the cave at that aperture without rending the spider's web; so it was determined not to destroy the delicate home as nothing would be gained by it. Afterwards it was discovered that the object was beyond the web. So it is with mankind, some apparently insignificant object baffles human wisdom. We are at an utter loss in finding out why the arrows go just beyond, so many times. In all vocations of life it is true. A tiny nerve in

the human being is disturbed and a few days elapse, the pain becomes more violent, a physician is summoned, the cause is not detected, and the whole body is thrown into disorder. It is true, it had a small beginning, but was far-reaching in its ending. So we as Odd Fellows are prone to believe that a kindly turn in the nick of time may frustrate a great difficulty and help our fellow beings from falling into the pits along the path of life. Herein is the secret, man has always been his own worst foe. To arrest him from self-destruction, by hurling to him the life-line of assistance, gives to all the joy of living. A right which should ever be borne in mind. Justinian defined this duty as "a constant and urgent wish to render to every one that which is his own," to swallow whatever there may be of selfishness in us, that we may contribute to the greater need. This is love, as well as charity, that "suffereth long,

and is kind; vaunteth not itself, is not puffed up, doth not behave unseemly, seeketh not her own." It is also the grand principle that is able to fathom human nature.

We know that "there is nothing hid, which shall not be manifested—neither was anything kept secret, but that it should come abroad," for the three virtues that weave the strong texture about mystic brothers is lived openly before the world, as the deeds of David and his friend were open to the vigilance of the lad, and to the world. No sane person will believe otherwise. If any man have ears to hear, let him hear, or eyes to see let him see; but perchance he hear not or see not, let him blame himself, for the fact is revealed to as many as hear and see. For every life has its great secret, and the object of which that secret is the subject, is either friendship, or love, or truth. These are made

prominent in each nature just as the mind interprets them or as the eyes behold the rainbow and all the colors dissolve into one, and it is very prominent, while to another person, another color might be most prominent.

Therefore when the three all comprehensive virtues are thrown into any life it will reveal its secret, as naturally and as unconsciously as the lungs receive the unseen air. So man can know little of man until he is able to look into his soul: This cannot be accomplished without a plight of faith, indicating that each has trodden the same weary path in search of sympathy, as the poet has worded it:

"And we must hear their lonely cry,
Before their sun of life is set—
O Lord, bring thou our duty nigh,
Lest we forget! Lest we forget!"

No brother who has received the great lesson once will forget it; his impression of

it will be as worm-wood to the taste. It is for this reason that distress or want appeals so forcibly to a brother observing it in another. He will do all that is within his power to relieve a worthy one in trouble. When you see the great mass of mankind rush on in a spirit of selfishness, hardly taking time to pass-the-time-of-day, that nothing short of a powerful lesson could detain such a person or persons long enough to stop and inquire, what assistance they may render to one in need. Such lessons have been in existence since trouble and woe fastened upon the human family, but the multitude has expelled the idea of relief, and a great solitude has intervened between the few who have stood in each age as the great benefactors of mankind, until this enlightened age has drawn a multitude about its principles of virtue like the galaxy of stars in the blue dome.

The practical phase of our discourse is

found in the spirit of benevolence, a work of all, in their "associated capacities." The strength of any institution is measured by its power to "reduce to practice" the obligations upon which the organization stands. As Oddfellowship has prepared only a programme for earthly life, we look to see it fulfilled only upon earth. All that is practicable in this life for the welfare of another, is incorporated in the high virtues which we hold, and is at least one of the doctrines of Oddfellowship. But I would not have you understand that some are independent and others dependent. This is not true. We are all so adapted in this life, that whatever we attain, it is by an exertion on our part, to bring forth the best of our faculties, to accomplish a given end. We are all dependent and always will be while on earth. We set out to accomplish a great work or an invention and reach an unforeseen end, which course

was not thought out in detail or step by step from the beginning to the end. It was some hidden power that guided from the beginning to the end. To be independent, would mean to be without co-laborers, or without co-operation or to be as an "egg all contained in itself," or to receive no assistance, or to give no assistance. This is a state impossible for any human being to attain on earth. The lodge reaches the mass of mankind by its aim to benefit, all who may possibly meet with misfortune in the fierce competition in life.

In the ordinary observation of the benefits of a society, it is measured by the social and financial aid that it may render one, while in health as well as in sickness. This is entirely a false conception of Odd-fellowship, but the brotherhood is drawn together by a confidence in mankind, to strengthen one another's loyalty in the great principles of Friendship, Love, and

Truth. And still in part it is true, many are drawn by the feature and nature of the Society, to fulfill its purpose of caring for the ills of its members. At one time this feature was not so dominant, as at present. The church for a time rendered the desired aid, which has been almost entirely abandoned by it. Why is it that men will turn to the various orders for comfort in time of deep sorrow? I answer because they know they will receive aid and not be turned away. Once the church filled this much needed demand but alas! no more.

Then there is a suffering that is a great boon to all,—it sweetens the life and acts unconsciously as a tonic upon those who have slight troubles to bear. It makes a beautiful impression upon us of patience. "A life without suffering would be like a picture without shade. The pets of Nature, who do not know what suffering is, and

cannot realize it, have always a certain rawness, like foolish landsmen who laugh at the terrors of the ocean, because they have neither experienced enough to know what those terrors are, nor brains enough to imagine them.'' From this class, I have often gleaned my best lesson in life,—for they have all generally had much experience in health, and are not selfish in kindly offering advice to all that will heed. In fact, friends, it occurs to me, that we will never be able to fully appreciate the three virtues until we have been brought low in disease and have had new glasses to see through. You know that men have not the natures to envy those who suffer, but rather envy those who are in health, and prosperous in gathering goods for the present dwelling. But such desires are like days that have no clouds, and hence the beautiful pictures that are so often revealed to the eye, with half cloud and half sunlight,

just before or after a storm, are lost when days are clear and bright,—and many a life has but half lived, that is without the experience of sickness and health. There are virtues drawn from these lives,—they are willing ever to do something for others, and in turn others are touched with a throb of pity; that retaliates with equal compensation. A lady that was partially paralyzed, in her limbs, was continually doing for others. We would all be ashamed of our meagre helps if we stopped to consider the disadvantages of being handicapped that locomotion failed us, and while we are in health we are only good to ourselves. Still, friends, I can only see that "the arrow is beyond us" in looking upon these lives and seeing how much joy there still remains with all the impediments.

We will consider for a brief period the counter-poise, Health. It is to be hoped, however, that all may begin life with

strong, vigorous, healthful physiques. The first few years will lay a splendid foundation to build on, with noble principles. Yet how uncertain is the promise that it will continue so. Or that it will be a blessing. How boastful and arrogant does it make men; they will carry their lives in their "hands" as some say, with a haughtiness that almost defies the scythe of time,—forgetting that "man is as a shadow that fleeth and continueth not" or as "the grass of the field, it is cut down and withereth away." Health is a blessing for all to desire and is often very much abused. Still it is a virtue, which puts elasticity into the step and a glow of freshness into the cheeks, like a full blown flower in the early morning, and energy into the whole body, that the toil of day is performed with a grace and ease, as though man had been made a machine. It gives him a peculiar power of mind;—a force of character, a determina-

tion and will-power to discover unrevealed powers. If used justly, it will honor the Creator of all Good and offer gratitude of heart to God. If the proverb has any virtue in it;—then, "every man is a friend to him that giveth gifts," like as Abraham was called, "a friend of God." And truly health is a gift. Its value cannot be estimated in dollars or in commercial measure of temporal things. It has been sought by wealth in balmy climates; in sunny islands, environed and fretted and adorned by twining vines and beds of flowers:—alas! it was not there and still it was there. It becomes more valuable as it begins to slip away;—we then begin to see that "the arrow is beyond thee." We have only touched on two qualities of life, which set before us a well defined illustration of the hidden power that we are continually receiving, disbursed from a bountiful source for our own welfare; little heeded only as the supply wanes.

We cannot be true to self and others, if we fail to present at this time the lesson of life:—we have looked at it in part from the plane of the average human as he sees it by discriminating between pain and pleasure or suffering and health,—but there is a higher view introduced by the Son of God; by which we may form a compact as impregnable as perfection itself. His mission was first, to set forth our relationship to God, and to each other. Secondly the future bliss of man as a reward for so doing. In the first point,—Man, for a sweep of four thousand years could see only as his talents guided him;—one point at a time. The poet looked upon the tree and saw it in poetic measure; the scientist looked upon the tree and saw it as it contributed to science; the lumberman saw the tree from a commercial point, —it had no secrets that he could see in verse, neither did it have any science, that he could see; but it had so many feet of

lumber, because he saw it through a commercial eye. So we learn in the walk of life that none of us see alike, nor think alike, nor do alike, for there are many places to fill and it takes all to make up the great fabric of the world.

When Jesus Christ came to earth He was able to see in a universal sense,—He could see all science, all poetry, all philosophy, all art, all temporal and spiritual needs, and give immediately the great principles to interpret, both the hidden and revealed truths. To elucidate, He was the first to bring the theory and practice of the brotherhood of man and the Fatherhood of God, to the world. Men have never regarded the rights of their fellow-beings so justly, as when they have measured their rights and acts by His universal law,—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Not to

lead men by human argument but by divine love; not by sentiment but by principle; that men may not only have a present joy but an immortal happiness. To see the future condition of our race and depict it, that it will unfold exactly as stated, required a prophetic eye. Each generation has been crying out humanities' need, since the great prophet portrayed the dim picture of man, surrounded by a multiplicity of evils, from which he could only rise by a compact with his fellow-man. He was obliged therefore to form a close relation in principles of disinterested love. A combination that gives strength to the union; —as one fiber of hemp is easily broken but uniting several gives great strength and endurance; so several associated in the same capacity will give it an unmeasured power.

Let us carry the idea of strength in combination,—as it increases, its influence ex-

pands proportionately:—a life begins on earth, with three gifts,—life itself, a purpose, time. It is the hope of every life to accomplish the highest result or bring forth the best product, from these three gifts. I ask you, how would the orphan child reach the result if unassisted? Barring sickness, an orphan could not rise to any eminence, unless the generosity of humanity was extended—the tender feelings of man to man, have brought the glorious institutions,—that in part take the place of parental care:—but how much personality is lost in the tender years of life, by being reared in orphanages will never be known and all that is gained by it will not be known. It reveals a mystery—"the arrow is beyond us."

In the second subdivision, we find the purpose in life is to do "good." A disinterested goodness, as the old worthies in the Holy Book,—seem every time we look

into their characters, to challenge our lives to emulate their examples of hospitality. When we pass in review that equally worthy band of women, in many respects better adapted to the work of caring for others in their manifold demands, because the mothers have learned in the school of "experience" the panacea:—we have not made the progress that we should have made; having had advantage, in that we have access to the experiences of those who have preceded us. But I would not disparage the vast amount of kindness bestowed upon those in need. I have seen them watching with a sick brother or sister by day and by night, whiling away the hours that the afflicted slept; keeping a vigilance upon the hour-glass that directions be followed to a nicety as no other would do as patiently.

There is much in the interpretation of goodness. It has an influence, that is

omnipotent in this life; and touches other lives with a sense of duty and responsibility, that quickens them in fulfilling their mission. Goodness will ever draw sympathy,—and sympathy will lift the mind from its own infirmity,—to the infirmity of a fellow-being. As we are lead to see in a picture slightly dimmed by the dust of centuries,—which still reveals the realities and sets forth the human-nature as it was then, and I doubt not would be again, if the scene should be re-enacted. The picture is limited by Jerusalem on the one side and by Jericho on the other:—one of the two remaining sides is blotted and marred by human weakness; that the artist painted the land-marks as thieves and robbers; on the remaining side the shadows are changing into light-gray, with two moving "Specters" turning from some object, (apparently of little importance) which is the central object around which the per-

spective is drawn:—Here a brilliant ray reveals it all; a certain Samaritan drew aside the curtain of selfishness and portrayed his faith in humanity by rendering assistance to one overcome in the walk of life and about to die. If we should now be ensnared by the treachery of the world, I believe there would, by the Providence of God, come a Samaritan, who would bind up our wounds and supply us with the necessary attention until our difficulties would be so adjusted that as mercy shown us in a moment most auspicious, we would also have the heart to follow the old adage, "Go thou and do likewise."

There is a strong example of faith in the generosity of humanity, which is more modern than the former; it is as I remember it, by Hammerton in "Intellectual Life"—A young man who had been hurt in a lead mine, was so crippled that he was obliged to remain in his bed. "In the win-

ters, however, the diseased limb gave him prolonged agony,—to avoid the months of torture,—he had himself put in the railway car and sent off in his bed, to Edinburgh, sleeping in a waiting-room on the way. There was no one to attend him, but he trusted, not vainly, to the humanity of strangers,'' illustrating the faith that man has in man. There were times when men were charitable to the masses, but the time is now, when men are charitable to the individual cases coming before their observation. To-day millions of dollars are expended upon unfortunates. It is not, that they were not seen formerly but the interpretation, ''A good man out of the good treasure of the heart bringeth forth good things,''— is becoming more and more practicable. The old adages are giving way to better things. You all remember the fear that prompted gifts in former years, how the

Good old people use to say if a mendicant came to the door and asked for a meal,—"give him to eat for I have children and I want to treat some mother's child as I would like to have my own treated if they should come to need." Every act then was colored by apparitions of hope or despair, depending largely upon the thought, was it for good or bad? With the superstitious idea that the future has something in store for me, and my prosperity or adversity shall be fixed by the answer I make to all present appeals. The poet has given a beautiful stanza that will remove clouds of gloom and brush aside the doubt or fear, giving us the brighter reason for doing all good—,

"For a' that and a' that,
It's coming yet, for a' that,
That man to man, the warl' o'er,
Shall brothers be for a' that."

Now men give because, "it is more blessed to give than to receive."

"So man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel, or verges to some goal;
'Tis but a part we see, and not a whole."

The faith that brought the old sages to form compacts, that the battle of life could be more successfully waged, had no doubt been tensified by the lesson, "in union there is strength;" and the fundamental truths that drew them then, are still drawing men with ever increasing interest. Like a family, all members of it are attached by love—and the great world is but one family united by this bond—"Love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself," what more powerful influence could operate upon the individual to arouse him to the performance

of his practical duty? The faith that first brought men together, was their observation of nature, from whence they gleaned the facts of power in union. In human life, the philosopher says, "the best way to represent to life the manifold use of friendship is to cast and see how many things there are which a man cannot do himself,"—uniting mankind upon some basic principles that will ever engender harmony as they are lived and practiced, are the only bonds necessary to unite all as they unite a particular family.

In a family we see each member especially adapted to a certain work; no two are alike in their endowments, as "two stars keep not their motion in one sphere" —so no two persons have the same ability, even in the same profession:—unite these several gifts and there is a unit of power. In order to form such a relation there must be virtues for which all have a common

affinity. This has been discovered in the moral sphere as it has also been manifested in the spiritual sphere,—in the moral sphere, it is revealed in the three virtues, —Faith, Hope and Charity. These form the bond upon which the social and religious world may unite. They inspire honesty, encourage sincerity, and foster piety, the virtues, that are immediately the pillars and foundation of all Morality. In this trinity is found the "one thing thou lackest" which the Good Master reminded the rich young ruler of, when he came to Him, and would gladly have the Master pronounce him perfect in his attitude toward his fellow-beings. When we come to analyze this trinity, we cannot find any virtue to substitute, that will when united, penetrate so far into human nature, and fathom so completely all of the desires, wants and needs of mankind. No cord will ever sound a sweeter note in all the

archives of the human heart than the reward of this trinity,—which is virtue.

"Not to scatter bread and gold,
Goods and raiment bought and sold,
But to hold fast this simple sense,
And speak the speech of innocence,
And with hand and body and blood
To make his bosom-counsel good,
For he that feeds men serveth few,
He serves all who dares be true."

In the next step I shall call your attention to the Great Mystery in all things and especially in human life. Who among us has not in childhood days wandered in the majestic forest and beheld the beauty and splendor of the different species of trees, or examined closely the various adornments as the bark, buds and leaves? We saw perhaps a flower in our wandering and saw each tiny organ and fiber so gracefully adjusted, the tints so beautifully blended,

that we were struck with amazement, to find that some magic power had proportioned and perfected all. We have thought often that back of all organism and life, there was and is concealed a deep mystery. Then we could not rise so high in thoughts as now, or reason quite so accurately; but then as now we saw in proportion, the perfect designer. The poet has in part, seen the magnitude of nature's work and that, that mind cannot perceive he assigns to the Infinite mind of him who did "all things well," in the following words,—

"Many things impossible to thought
Have been by need to full perfection
brought."

The mystery in grafting trees of different kinds always seemed to have the deepest mystery attached to it,— because it bettered the fruit and in many cases shortened or lengthened the time of maturing the fruit;

—in other cases, some trees have produced several different varieties on the same tree. We can hardly wonder at the arrow going beyond us in human life, if in nature we see every day a mystery and are not able to detect its secret. There is a mystery that is ephemeral, we find a mushroom and examine it; we observe the stem and cap, beneath the cap we see the lamellated folds so delicately and so symmetrically arranged, that it brings a shudder of awe over us when we think that the magic power has wrought this in a single night. Then we look a little further in our research for the mystery in things and come upon a nodule of stone, with a little hesitancy we crush it to find the secret of its formation, what is revealed to us, a number of fragments and particles? Yes and the mystery disappeared with the crushing thereof.

We are not baffled by continual reversals,

neither are we going to cease our pursuit after the secret and mystery that is so prominent in everything about us, for it would take away the incentive in human life.

Let us go into a natural cave, observing the apparently wildly formed figures, that bedeck the walls, which seem to have been but recently repaired and frescoed by nature's artist. At the entrance we notice many huge and ugly bats passing before us in their flight to some dark and grewsome crevice, where they will not be disturbed by unwelcome intruders. As we pass further and further into the grotto, we see how naturally it has been divided into rooms; some have large calcareous formations, that from the glare of our tapers, look like icicles, on the points of each are little drops of water that glisten and sparkle like many diamonds, producing the richest and most resplendent effect that

has ever been my fortune to behold; in some adjoining cavern the gurgitation of percolating water is heard, until presently we come upon a little stream that has worn a groove into the rocks over which it has run for many decades; it sparkles and murmurs, as onward it goes; here we stop and reflect:—the mystery that God has written beneath the surface of the earth, where the great mass of mankind cannot see it, has a purpose but now "we see through a glass darkly," the scientist, the poet, the artist cannot find anywhere better thought producers, or subject-objects for the canvass. We must all admit its purpose is just beyond our conception of it.

In human life it is as great a mystery to know what is life itself. "This life's mystery."—"One generous feeling—one great thought—one deed

Of good, ere night, would make life
longer seem

Than if each year might number a thousand days,—
Spent as is this by nations of mankind."

But the very reason that man has the power to think and convey to his fellow-being his ideas, makes thought itself a mystery to mankind. Each step in every vocation of life sees mystery in the one to be taken.

I remember a story that illustrates very beautifully the lesson that I am trying to lead you to see, that mystery in everything is the incentive that drives the ignorant and the wise on in their pursuit, and the one with intellect cannot interpret more of it than the other, for it will not reveal its secret to either.

The story is told of a philosopher, when a little fellow, attending the country school, he would frequently on Friday afternoons speak the little rhyme:

"Twinkle, twinkle little star,
How I wonder what you are,
Up above the world so high
Like a diamond in the sky."

And all the little lads would laugh and even the wise teacher would smile one of those not infrequent, meaningless, blank smiles. From this school later he went to a higher graded school, carrying in his memory the rhyme that so often had produced laughter and embarrassed him. After succeeding in passing through the prescribed courses of several schools and a college and a university, he entered on a voyage on the sea of life as a philosopher; thirty years passed down the Aeon of time, when the desire came to him to see the old familiar faces of childhood, and he returned to the home place of his early life. Many of the faces that once greeted the friend had long, long ago made their demise; those remaining remembered but

faintly the pranks of those early years. To the philosopher the old landmarks had changed, the log schoolhouse still remained. One evening as the neighbors and their children gathered in the little old schoolhouse for an entertainment, they asked the philosopher to speak to them. After jesting a while with the children, he said: "I have come back, friends of former years, to relate to you the impressions I received in this little school thirty years ago. I have never gone beyond them. You laughed then, but now, after passing through the schools of learning and, far better than they, the school of experience I offer to you the thought of life:

"Twinkle, twinkle little star,
How I wonder what you are,
Up above the world so high
Like a diamond in the sky."

All these years I have looked up into the

Heavens and have not been able to solve the MYSTERY—I come in the evening of life to say to you that, in childhood I spoke the words in this old building—that to-night I recited to you with all the thought and philosophy of manhood; with thirty years of experience in research, and I am as far from the solution of the mystery now as then. Each year impresses upon me:

"Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

In concluding my remarks to you I wish to call your attention to one common misapprehension of "fraternity" as those who are not able to judge of the merits of a society because they have placed themselves in such a position that they cannot see its essential points of interest and value. I remember a minister whose preju-

dice toward secret organizations prompted him to say one evening at a public gathering to another minister: "What! are you a member of a secret organization, a minister of the Gospel?" The other answered without any hesitancy, "Yes, sir." Evidently the mystery that was wrapped up and withheld from the world made the former feel fearful of the other one's position. Without dwelling longer upon this subject, suffice it to say that there is a deep and profound mystery in nature, as I have shown, and in religion, and the highest is found in Man. You perhaps have seen a fern or leaf imbedded with wood or stone ages or centuries ago, and you saw it perfectly preserved. A mystery confronted you—it is a mystery, but a greater mystery to me is, how did man, with flesh, blood and bone, become the envelope or chest for Friendship, Love and Truth??? Or that greater mystery, how did he discover them???

The arrow may often be just beyond you in this life, but through effort to attain the victory may some day be won; when revelation will unfold to us the great and sublime Truth. Therefore be ye Loyal to the last! ! ! ! !

NOONTIME OF LIFE.

AM I MY BROTHER'S KEEPER? OR HUMAN RESPONSIBILITY.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Let me go where'er I will,
I hear a sky-born music still.
'Tis not in the stars alone,
Nor in the cups of budding flowers,
Nor in the red-breast's yellow tone,
Nor in the bow that smiles in showers;
But in the mud and scum of things,
There always, always, something sings."

—Emerson.

"A warmth within the breast would melt the freezing
reason's colder part,
And like a man in wrath, the heart stood up and
answered, 'I have felt.' "

—Tennyson.

"Nothing destroys the weight of example so much as labor to make it striking and observed."—Channing.

"She half consents who silently denies."—Ovid.

"Love is not bought by money, but by love."—F. W. Robertson.

"AM I MY BROTHER'S KEEPER?"

I am glad indeed to be with you on this beautiful day and this august occasion. Especially does it make me feel happy to behold so many familiar faces after the lapse of many months amid the vicissitudes of life. We have all been blessed bountifully from the providential storehouse, which supplies continually our essential wants. No great epidemic has visited us, no blighting influence has come upon us to destroy the tranquillity and happiness of our homes. Adversity has been hemmed in by a long night, and the day has revealed richly hope and promise. With these accordant attributes of the Infinite One bestowed upon us, as His children, let us endeavor to reciprocate our love to Him and hope for many blessings in the future.

"AM I MY BROTHER'S KEEPER?"

The son of the first family came to that stage in life when the grave question of responsibility dawned upon his mind with great weight. The dilemma that perplexed him has found its way into many of our minds and we are asked each moment in life the same question. How have we and how are we going to answer it? We cannot dismiss it from our minds and not dispose of it satisfactorily, for the small voice, conscience, will whisper, "Am I my brother's keeper?" as it did to Cain. Does silence solve the question where moral principles are presented? You must answer NO! The character presented to us in our text was reared under an environment that happily would have made the intellect servile and dependent, and limited it in its knowledge of the foe of virtue and the progress of the human family; but the impassable limit, thwarted human motives

and progress and demanded a retribution. "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." In the moral sphere, the authority that first was vested in man, —that gave him choice between good and evil, also made him responsible for the performance of evil. Consequently we owe to every human being a more vital relationship than man has been willing to admit.

In Cain we find that spirit of selfishness that has manifested itself in all human circles to the present time. The hardest attribute to conquer, no matter how slight or great its offense. When Cain was asked, "Where is Abel, thy brother?" he answered, "I know not," as though he could hide his deed from the world, and especially from God. But presently he is brought to the immensity of his crime and the probable punishment of it. Fear comes

over him, as it does to all who pause to think of their rash acts. With anguish, he cries, "My punishment is greater than I can bear." Believing, as I interpret it, that he felt only death would be a just recompense. How much greater was his punishment. Ever before his mind was the vision of his murdered brother; it was deep remorse and continual conviction of sin. A mark was upon him, so that his fondest hopes were frustrated. Here we learn a lesson that "acts" inspired by jealousy never bring to us the desired favoritism.

We see in this lesson something more vital and of deeper concern to us. The Infinite Being very wisely prearranged a dwelling place for man and ordained him to have dominion over every living thing, consummating His work by giving His fiat, "It is very good." To this ordination man, with his infinite mind, could not

render a superior judgment. When Cain struck down Abel he digressed from the divine law, rebelling against God, who gave to both life, and held them equally responsible to Him for their actions toward each other. The procedure of meting out the punishment to him teaches us that we are dependent upon the higher power. "When thou tillest the ground, it shall not henceforth yield unto thee her strength." Here he must look to Him who controls the laws and forces of the universe.

In this lesson we learn still another truth, in taking his brother's life he severed his affection from father and mother, to whom he was indebted for his life. He therefore, ruptured that sublime institution the "home," the birthplace of the human race. When we look upon the history of the first 4,000 years and see the barriers that have been thrown in its way, such as

misery, pain, debauchery, murder, crime and a category of evils that have fastened themselves upon the neck of the human family with a tenacity greater than human power could divine, how to sweep them away, God revealed His divine sympathy through his "only begotten son" to restore the equilibrium of man's relationship to man. How stupendous and magnanimous that the readjustment should be ushered in by one who had no earthly home! Ah! he came to bring the principle of the ideal home. The evils springing from principles, whose origin had their birth in the home, must be overcome by principles that will revert the existing conditions and change the moral life to its intended purpose. Here we observe the mission of Christ. He had no place He could call home as we understand the term. But He taught the true relationship of each member of the family. To those who

were defiling this sacred institution he gave the most scathing rebukes. He directed his greatest efforts to purify the home. No one before him divined that all the ills of life were caused by some infection that through a secret course entered the home, and human weakness could not dispel it. Every need and every principle, when it has reached its highest point or utilized its energy, may be traced back to its cause. Man sees the effect, but the infinite mind beholds both cause and effect. Do we not often conceive some principle that selfishly benefits us, but is detrimental to the welfare of society? I believe here is the reason why Jesus gave general principles and not specific ones. We are able to see something more startling and remarkable in his teaching when we note that his principles were not only applicable in a general way, to one locality, but were applicable to all classes, to all nations, for

all time to come. "For he taught them as one having authority." When we look back upon the old patriarchs, that broad, deep, pure spirit that Christ taught is hardly conceivable in any of their actions toward their fellow-beings. David planned and ordered his officer, Joab, to execute his plans dexterously, that the life of Uriah, a faithful and loyal subject of the king, should be taken, for David loved the wife of Uriah. His intrigue was carried out successfully and Bathsheba became the wife of the king. His deeds were punished severely. Jacob deceived his blind father, Isaac, who said, "Art thou my very *son* Esau?" And he said, "I am." This lie brought him remorse in after years. Isaac and Abraham each in turn deceived, and we might go through the long list of Old Testament worthies only to find them at trying moments resorting to base deception. There existed a selfish spirit that should

not be emulated by us. David said, "If ye become peaceable unto me to help me, mine heart shall be knit unto you." The world could not call that true friendship or brotherly kindness. I therefore ask you,

By whom was the principle of true fraternity given to the world?

Perhaps some will say that the lesson taught in the vicissitudes of Job's life, and his unimpeachable answers comprehended the full meaning of "fraternity." We must grant that the principles set forth in the 29th chapter of Job are beautiful in their broad sweep: "When the ear heard me, then it blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried and the fatherless, and him that had none to help him. . . . I caused the widow's heart to sing for joy. . . . I was eyes to the blind and feet was I to the lame." This he

contended was his relationship to his fellow-beings from his youth. Others may see commendable teachings in the lives of great and noble characters, who have had one or more strong attributes, that made them to stand out more prominently in their generation than other members. But this brings it to a narrow and narrower conception of what true fraternity is. God requires that we "do good to all men," in whatsoever capacity the need presents itself. "For ye are all brethren" . . . "for one is your father which is in heaven." This is the basis of Jesus' teaching true "fraternity." He came, friends, in a manner like unto each of us, born of a woman. He might just as easily have been brought to earth in any other form, and still have retained his power and virtue, without passing through the hardships of human life. But in this very point is the essential lesson that was and is to

be taught. Jesus came to teach men their duty toward each other and to respect and love their creator. If he were to teach a lesson so universal in its scope, it was quite essential that he should begin as man began, and pass through each stage with his perfect example, leaving the true principles for man to emulate. This I maintain he did without faltering. Born in a humble place, without pomp or regal splendor, so humble that the deepest poverty surrounded his birth-place. His light pierced through the lowering gloom, until the earth rejoiced to sing the prophecy of old: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." We may follow him as the echoes of the heavenly host, "Glory to God in the highest, and on earth peace,

good will toward men,'' are dying away, but the pattern of earth's only perfect child is increasing in grandeur and wisdom, unto that day when the voice of heaven shall cry out, ''This is my beloved son, in whom I am well pleased.'' Passing on a few years, and we behold him living out his perfect obedience to his parents and his neighbors, that the most critical observer finds ''no fault in him.'' I must dwell at greater length upon this character for the sake of the great principle that I hope to set clearly before you. It has always been my firm belief that true ''Fraternity'' never did exist before Christ gave to the world his unbiased, unprejudiced, unselfish principles, that comprehended more than the religions that preceded his time had comprehended. The Jewish people believed that they were the chosen people of God and the only ones in whom God had any interest. All the reli-

gions of the world were inclined to specialize for a class, society or for a nation, save the Christian religion. Jesus taught them that, "One is your Father, which is in heaven . . . one is your Master, even Christ, and all ye are brethren." To the young man who was perhaps worldly wise, he gave a full compendium of Christian teaching, and closed his saying with the precept, "Thou shalt love thy neighbor as thyself." The youth had perhaps shown his appreciation of his own kinfolks, but he had not interpreted that deeper love to throw his mantle of unselfishness about the poor of the Gentiles as well as the Jews. He probably offered to excuse himself on the ground that no teacher had ever exacted such obeisance of one who was a Jew and had kept that religion to the letter. But here, Christ added to it what it lacked.

I have no desire to divert your entire at-

tention to something that is ancient, but I am eager to set forth the attributes as they have come down to us, from that perfect brother. *His Friendship.* It appeals to me very keenly, as it must to you, surrounded by so many destructive forces. To know that you have friends and that they are watching for your welfare must bind you with a tie not easily broken. We see this strongly set forth in Jesus ministry. His thoughts were about heavenly things, but he did not separate himself from earthly friends, for as he began his ministry he called about him those especially adapted for the mission. They were not from the rich class, but from the honest poor class, men who were willing to sacrifice for the good of others, men who did as the rich young man would not do, give up all and follow him. We cannot truthfully say that it is impossible for us to do the same, for it has been demonstrated

time and again. You have not been called upon to do the impossible, but that, that is within your power to do. When these same followers a little later on taught the principles that they had received, it was said, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled and they took knowledge of them, that they had been with Jesus." "These that have turned the world upside down have come hither also." He had not withheld his true riches from them, the world was witness to their utter poverty of intellectual wealth before "they had been with Jesus;" now they were able to overcome the difficulties of the world. Jesus loved friends; out of the little band that was chosen some were closer to him than others, but the bond was a congenial, mutual affection. We all have our friendships, in childhood and in manhood. What

would this old world be without it? Simply a struggle for existence. But by the grace of God the principle of friendship has been ushered in, and individuals, society and nations have been blessed by it, and the world has witnessed a transformation. that to-day stands upon the eminence of an age unparalleled in all the annals of history. We are brethren the world over. Poets have sung:

So close is glory to our dust,
So near is God to man,
When duty whispers low, "Thou must"
The youth replies, "I can."

He who knit human hearts together and bound man to man, through the accordant attributes, won a victory that makes all names of history to fade as the stars of night at the approach of the morning sun. Yea, at the sound of his name, the names of Napoleon, Caesar and Alexander become the pygmies who were the servants of

an Ogre. And all the epitaphs of human ingenuity gloam in the presence of the immortal flower Friendship, implanted two thousand years ago to disseminate its fragrance as a memorial of man's reconciliation. I therefore count it a joy to be numbered among that noble army whose banners have inscribed upon them, "Friendship, Love and Truth."

There is a benevolence allied to these precepts:— The distinction of which should be made carefully and honestly. We have read not a few times lately of great gifts being made to communities for the benefit of the less fortunate, who have not the means at hand to develop their talents as perhaps they would otherwise do, the opportunity presenting itself. I refer directly to those institutions bestowed upon a community with a proviso that so much money is raised each year for their maintenance. May I ask, does not the taxation

come directly from the poor of that city? Also who are they that take advantage of such gifts? You will certainly answer, those who are struggling to keep body and soul together and who are continually confronted by the grinning monster poverty, must meet the additional burden of keeping up an institution that is not inviting to them, because they cannot feel at ease in the presence of the more fortunate who frequent the place. Those who take advantage of the privilege are well able to establish reading rooms in their own homes at a very nominal cost. To many of us it is a selfish gift to create a memorial for the glory of one name, supported and maintained by the great mediocre class. I am glad to say that our elder brother inflicted no such burdens upon us, but gave to us the fundamental principles for all institutions that constitute or imply all the needs of man.

There are many kinds of charities that are really a blessing. But many that are given with the spirit that it costs us nothing to give them are colored somewhat with the feeling it is to a mendicant. It is with gratification that I say, not so in our fraternity, we help one because misfortune has overtaken him, and it is a pleasure to help him as a brother in any way that his needs may demand. We ask for no public demonstration of it or the greatest good would be lost. The most unique presentation of practical benevolence was given in a parable by the keenest analyst of human nature that has ever been written. A man that had been overpowered and robbed was left by his assailants at the roadside to die; three travelers, each in turn, saw the man that was wounded; the first one a priest, passed by on the other side, the second a Levite, saw him and passed on the other side, the third a Samaritan, saw him and

had compassion on him and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow, when he departed, he took out two pence and gave them to the host, and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again I will repay thee." It will suffice to say that the Samaritan was the merciful one. And in all the walks of this earthly life, when we are called upon, let us never betray the trust, but remember, "Go and do thou likewise." This was a hard thing for the Samaritan to do, for he had been taught from childhood of the existing castes, that the popular way would be for him never to assist one in another caste. When we interpret the full meaning of this act we are able to exclaim with him who "spake as never man spake," saying, "I have not found so great faith,

no, not in Israel;" this act was a breaking away from the caste, and realizing the true worth of being recognized a man.

I am disposed to call your attention to the fact that laws and forces applied to men as set forth in the "codes" of laws, or statutes defining crime, are inadequate to abate it. Or the priest and Levite would have cared for the religionist brother, but their hearts were not in it. He who said, "Give me thine heart, for out of the heart come the issues of life," knew full well if man is right at heart his attitude toward others will be right. Benevolence is from within, working toward the external; it is a motive always akin to the act of love; it cannot be forced by law, but must be winnowed by the sweet breath of charity. Kind acts have never come from the pressure of law or force, but have been drawn by some accordant attribute, the medium between man and man. "So what man is

through relations with others, that he is in himself. But what he is in himself cannot be known until he comes into relations with others." This reveals the fact why castes have failed in olden times and why their principles could not meet the approbation of the world at the time they were in vogue. The Saviour reversed the whole social system, not by force or law, but by love, benevolence and friendship to all. His method to bring about a universal brotherhood is on the attuned relationship that men hold by creation to each other. It was not an idea or a theory, but a fact. Just as one apple was drawn to the earth upon being released from the bough, so was every other apple drawn by the same force. And man, having like qualities of all in his species and genera, will in like manner disseminate all the similitudes of his nature to society when he is freed from the incumbrances that restrain perfect

freedom. So charity means a natural influx of a quality where there is a demand, coming from a source where there is an excess. When men band themselves together for special purposes they are able to adequately meet the demand in any one or more of the deficient functions. This fact is noted not only in the social life, but also in the forming of combinations in the commercial and political life. But the basic principle should be the same in each. It should conserve for the welfare of all. That will bring the equality and foster the spirit of fraternity that remained dormant from the moment Abel fell until the "Prince of Peace" revivified it. All intervening epochs of religion barred it from their ethical codes. In the anti-Christian era men took rulers from the ranks of the ruled and in a mysterious manner exalted them in a very short time after their separation from the plain people, as the ap-

pointed by the Infinite Being, that made the ruler the medium between the Infinite Father and his children whereas, if it had been truly interpreted, it was the philanthropic spirit or act of charity that placed kings, emperors and rulers on their thrones. It is not sane to say the least that God in his infinite wisdom would place corruption over virtue or illiteracy over intelligence to lead a people toward the goal of highest purity. Isaiah gave a beautiful lesson to illustrate this point, "A man hews him down a tree in the wood, and a part of it he burns, with the residue thereof he maketh a god." With one part of the same thing he makes an image, as though it had more virtue or divinity than the other part. Let us not forget that, "things equal to the same thing are equal to each other," we all emanated from the same father and therefore have equal relationships to him and to each other.

I care not, friends, how much honor you may confer on any man or how high he may stand in the estimation of the world, if he has not the broadest sympathies for fellow-man and does not seek to follow the giver of all truth, though he may have the power of argument as a Socrates or the philosophy of a Plato, he is less than the least of them, who follow truth only. Our station in life should always determine our ability to alleviate the essential needs of the distressed about us. A minister once said to me, "If men would forget the idea that 'I am going to starve if I do not horde up now,' they would live happier and more prosperous and would live in the lives of those with whom they come in contact, so that in the day of need their friends would see that they were provided for." Now I want to call your attention to this fact, men think that financial distress is the only misfortune that is to be feared.

L. of C.

but I once saw a rich man die, and while it is true he did not need for anything that money would buy, he did lack sorely in one thing that it could not purchase, in his close pursuit of making money he forgot his spiritual life, that had been starved, and no friends could supply his need; that to me was very sad indeed. But the saddest of all was he could not take his money beyond the grave. If his life had been otherwise we might have said,

"How far that little candle throws its beams!
So shines a good deed in a naughty world."

There is a poverty of intellect that is more painful and direful than physical need. It has been the pandemic of every age. Men have run by sight rather than by reason for objects of their affections. They hold to forms rather than to principles. Men look upon their fellow-men as a mat-

ter of dollars and cents and not how much moral character or moral culture or how much pure thought they are able to convey to the minds of others. The greatest philanthropy to humanity was given by him who gave the richest hopes, the brightest promises, the highest intellectual culture, and appealed directly to the intellect for the consummation of them. If we possess a wealth of "spiritual substance" and propagate to others the lessons as they are set before us in the word of God and as they were taught by the divine teacher when on earth, life will grow sweeter and hope grow brighter as we march up the circle of our destiny. With the simple statement that of the two forms of poverty referred to suffice it to say, spiritual poverty is more deplorable; therefore ponder well your condition. "Let the mind of Christ be in you," and you will be able to overcome all human weakness, which is

tinted or tinged with "prejudice." I believe it was Isaac Taylor who said, "Prejudices are unreasonable judgments formed or held under the influence of some other motive than the love of truth." The Jewish people refused to inculcate the principles of fraternity because of prejudice. But since the great teacher gave the panacea for all conditions of life, fraternity is making wonderful inroads in all countries recognizing the sacred rights of individuals regardless of color.

I desire to rest your attention for a few moments on another term closely affiliated with others mentioned in this address here this afternoon; it is "sympathy." Everything in the natural and moral sphere is joined by a tie of sympathy. The parable of the shepherd leaving his flock to find the one that had wandered away, and when he found it he brought it back with joy, not that it was of more value than any

other of his flock, but he manifested sympathy in searching for it. And then we have that strong appeal made to us in the parable of the two sons, the one went into a far country with his portion of his father's estate, and shortly became a spendthrift, a profligate and consumed his portion in riotous living. When he had become, as the author said, "dead to his father" paternal love and sympathy grew more ardent; that upon his return the father expressed his emotions by preparing him to meet friends and rise to his station in life. Forgetting the shame that the son brought to the home, sympathy overruled and joy crowned the event.

It is not an infrequent occurrence at the present time for human sympathy to be extended to the fallen who are not of our immediate kinfolks.

"No one is so accursed by fate,
No one so utterly desolate,

But some heart, though unknown,
Responds unto his own.''
— Longfellow: Endymion.

May I ask by whom was this compassion ushered into human lives? It was taught by the touching revelation when Jesus called unto him the little children and blessed them, saying, ''Of such is the kingdom of heaven,'' rebuking the disciples for their misinterpretation of his mission. Jesus loved men and in turn men loved Jesus. In his saddest hours his sympathy went out to the distressed, forgetting his own suffering. At the crucial period in his life, when on the march to the place of crucifixion, there were some women who bewailed and lamented his hard lot, ''but Jesus, turning, said unto them, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.' '' No broader, deeper sympathy has ever been recorded in human history! No

greater love, for human woe ever pierced scoffing hearts! "Father, forgive them, they know not what they do." What! at the last moment on earth retaliate good for evil! Yes, the resplendent glory of his life has revealed to the world that he is the Son of God. And that he is our brother and friend. Let me then, in conclusion exhort you, brother Odd Fellows, that as our elder brother has exemplified brotherhood in a polluted world, where no martyr or general has ever dared to proclaim it, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." "A friend of publicans and sinners." "And he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth with a curse," that we as a fraternal order interpret and carry out the principles of our

great teacher, who taught us plainly that we are "all brethren" and must necessarily hold our relationship to him whether in weal or woe, and to each other, "for no man liveth unto himself." Therefore let us strive that the future shall find us spending our energies in doing good, that we may continue to be universally recognized as the grandest fraternal and benevolent organization in the world. May God bless you and keep you is my desire.

I thank you for your close attention and especially the members of this "order" for the large audience that has greeted me.

EVENING OF LIFE.

RELIGION IS THE BASIS OF ALL FRATERNITY

"The clouds may drop down titles and estates,
Wealth may seek us—but wisdom must be sought."
—Young's Night Thoughts.

"False friendship is like the ivy, decays and ruins the wall it embraces; but true friendship gives new life and animation to the object it supports."
—Robert Burton.

"Moral culture must begin with a change in the way of thinking, and with the founding of a character."
—Kant.

"What is it to be wise?
'Tis but to know how little can be known,
To see all others' faults, and feel our own."
—Pope's Essay on Man.

"Here the best way to represent to life the manifold use of friendship is to cast and see how many things there are that a man cannot do himself."
—Bacon's Essay on Friendship.

RELIGION IS THE BASIS OF ALL FRATERNITY.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John 13:34.

It is natural for mankind to hold fast to events that are conspicuous for the influence that they give to the progress of the human race. In ancient times many beautiful customs were observed and emphasized by setting a day apart as a memorial. to celebrate the event. Such days have not passed entirely from our observance, although there are many who do not comprehend the importance of them or they would not make them days of levity and debauchery, as a multitude of human beings do. Memorial days bring to us in part the

trials and afflictions that our ancestry endured to consummate victory,—we will never be able to realize the energy that was put forth and the cost of human life; but we can all estimate how much we are putting forth to preserve such days to the memory of the rising generation. I reverence the observance of such days as "Decoration Day," "Fourth of July," and that of "Christmas," but there are many who set such days apart to have a holiday for reveling. We have records, however, of such days as the "Passover" and "Pentecost" that were kept in the strictest sense, sacred. Why should they not be? If we will gather the data we will find that they had a divine purpose at their foundation. We are also setting aside special days that have a profound meaning to us as a fraternal and benevolent organization, whose history dates back further than that of David; we boast of a lineage back to

that great General, who went into Egypt and delivered the downtrodden and oppressed multitude out of bondage, who became the chosen vessel of God to restore to his fellow-beings their liberty and justice. So we are assembled to-day to gather truths from the lives of those eminent characters, whose fidelity and loyalty to great principles preserved them as a mighty nation.

It is related in history that there was a time after the deluge, "when men walked every one in his own way, and grew forgetful of him that made them," that God began to set aside a chosen people, who refrained from the vices of that corrupt generation and followed after God. We are indeed proud to recognize in Abraham just such traits as were acceptable to God and in whom the Infinite One found sufficient faith that He said, "in thy seed shall all the nations

of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws;" as he roved over the land which had been given to him, forgetting not the promise and the gift that is beyond the power of man's mind to estimate its value;—let us not forget that virtue is ever rewarded:

"That the love of God is broader
Than the measure of man's mind;"

and in our wandering we should ever emulate those principles which will redound to the greatest good.

The disinterestedness that Abraham showed in dealing with Lot and his men when contention was almost self-evident, as each had great possessions or substance and self-interest is always the first step to arouse jealousy and to instigate prejudice; so we are able to gather a

clear and well defined principle in the character of this good old Patriarch, for above all possessions or substance he carried that well defined principle that no strife should occur between them, because "we be brethren."

The idea of "Fraternity" comes then from the mind of a God-fearing man, to us, through the interpretation of religious precepts. His progeny were well taught in all the essential lessons designed to make men both just and prosperous. Which, if time would permit, might easily be shown in the lives of Isaac and Jacob and others; but it is not my intention to unfold a minute detail of each individual who followed God's ways in preference to man's, living in reality, truth, which ever binds men as brothers.

When truth is not followed closely we find that discord is the alternation. Let the slightest digression intervene and no

philosopher is able to divine the far-reaching results. It is like the mustard seed, "which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree." Discord was never intended to come into the life of any brotherhood and when it does it always disrupts. Its weapon is conspiracy, as in the household of Jacob, when he loved Joseph, the brothers hated Joseph and plotted to kill him or at any rate to break the love that the father had for the son. The consequences of their evil was not considered, and he was sold to a company of Ishmaelites, because their conscience bothered them too much to take his life, for "he is our brother."

It has always touched the tender cord of sympathy in me, to think that they tore him away from the old father with-

out an opportunity to bid farewell as the custom was, and to become a servant to strangers whose dealings with him would be uncertain. But the providential care of the Infinite Being was to preserve him that the promise to Abraham, for faithfulness, should not be severed. The sacred historian has revealed the workings of God in a beautiful account, with all the details leading up to the crowning of a virtuous life. It was just that kind of a life that is admired in any young man that made Joseph successful; that could overcome the greatest enticements, though a prison cell, with its dismal, lonesome, murky walls, stared him in the face,—for remaining unmoved by the entreaties of his master's wife,—was the beginning of a character which was destined to rule over all the land. The poet has spoken the appropriate words that may be applied to his life as we see it,—

"His steps were slow, yet forward still
He pressed where others paused or failed;
The calm star clomb with constant will—
The restless meteor flashed and paled."—Whittier.

The man who at heart is right, will ultimately overcome, although he may be restrained for a time,—even "truth crushed to earth will rise again,"—and the man that holds fast to right and justice, will as certainly rise as those whose lives we behold on the sacred page, becoming the leaders of nations. Do we not read in the sacred writer's own tender words:—"God did send me before you to preserve life,—to save your lives by a great deliverance; so now it was not you that sent me hither, but God; and he made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt?" Joseph gave his

brothers the message to their father, he said, "God hath made me lord of all Egypt." The mighty men gave God the first place and recognition in their lives, and their power to rule, was to the people a "wonder working" power.

As we stand to-day amid the ruins of once dazzling empires, and recall the recorded facts, we are carried at once to the wealth, splendor and culture of the people; their habits and intellectual pursuits; their great men, though few in each age, and not the magnificence of ponderous structures,—for the people of any nation have the power within them that cannot perish as heaps of stone or as designs of wood. Their minds possess that faculty or part of faculty that is the nexus between the past generation and the present generation; that is the thread that binds the first human family to all

succeeding ones, until "time shall be no more."

It is by this term, which I will use, the nexus that joins all of mankind as step by step or brother to brother. When God said that, Abraham had kept "my commandments, my statutes, and my laws," and for this a blessing should come, it was necessary for Abraham's seed to walk justly and circumspectly before God. So that it was as essential that those preceding Moses were upright as it was for Moses to have in his character those qualities required for the one who should lead the oppressed out of Egypt. Character and conduct run back several generations and is linked by the nexus to human life, by which we discern the old adage, "blood will tell." The commandment which Abraham kept was no more compulsory, than the one Moses kept, but all the commandments

were to be kept and God with His Infinite Power would produce the promised results.

We have seen so far how families were re-united after a lapse of many years, so we are able to see how God can re-unite nations, though decades intervene, or even centuries. As through the faithful ones in the families, so through the individuals in the succeeding generations has the spirit of utter dependence upon the one common Father, brought the brotherhood of man. This spirit of brotherhood had much of the selfishness in it that man put there himself, by a very high opinion of self which has no divine sanction and runs to no higher source than that, that is human. Man had a narrow conception of his real position; he held firmly to the clannish ideas that he was righteous, forgetting that, "whosoever doeth not righteousness is not of

God, neither he that loveth not his brother." "Not as Cain who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Here then, we are able to discriminate what is meant by the spirit of righteousness that we mistake not, for "he who loveth God love his brother also." The great mistake was the appearance of man to man; he made the cup and the platter clean on the outside but within was too much envy, hatred and selfishness toward mankind,—in other words their boasting of the law of Moses and the commandments that were given to the children of Abraham, were shut out of the inner life, but freely ventilated before observers, which might be well interpreted to mean,—the less within the more without. Men cannot have any principle

at heart that will not reveal itself in some outward form, in daily life.

When Jesus announced to the world, "A new commandment I give unto you," he called men to look within themselves and sling appearances away as they would hurl stones from the sling; that they should drink from a fountain that had living water which would never fail; a benevolence that is broader, deeper, greater than all the storehouses of Egypt in Joseph's time; a tenderness and sympathy that measures from the humblest human-heart to the Divine Throne of Grace: Yes, a new commandment I give unto you, whereas ye have never seen human life aspire to a throne or made to rule over men, as Joseph was exalted in Egypt, without a display of authority, yet will I display to you that he who has "All authority in Heaven and on Earth" reveals that humility that displays divine

character in dining with "Publicans and Sinners"; "a Friend of Publicans and Sinners," associating with fishermen, satisfying the multitude because they had nothing to eat, this was the interpretation of the "new commandment." He turned society to choose not its members because they represented so much wealth, or because they were the progeny of appointed classes, or because they wore soft and costly fabrics; for they might take on the spirit of Nabal, or Balak, or Festus; but rather to choose those whose only standard was the highest virtue. This commandment was new in spirit. When divine life is revealed it is love for mankind; when human life is revealed it is contempt for fellow-man. To harmonize the human and divine nature of men was the purpose of this commandment.

The mere statement of this law did not create any bitter feeling among the op-

posers of its true meaning. They all professed a deep reverence for God and manifested great love for Him in their forms of worship; so that any reference to the virtue love, would not antagonize those who were narrow in the conception of Christ's meaning. Shall we ask ourselves what did He mean by "a new commandment I give unto you?" I believe that he meant in the divine sense, what we mean in the human sense,—that if the children of earthly parents love their parents, they must love each other. The parents would be very ungrateful if they should bring any influence to bear on one child that would be to the detriment of that child and to the gratification of another child of the same family, all the children would immediately see that an injustice had been perpetrated, but this is not the truth; the father loved them the same and dealt justly with all, the

responsibility of errors rested with the children. The father corrected them by admonition and example:—"This is my beloved son"—who should carry the sanction of the Father to his children, that the warning Jesus Christ should give was authorized by the Father. A second enunciation was given, "God so loved the world, that he gave his only begotten Son,"—that whatever he might do, by way of example to the world, would have the highest authority; and would be the will and character of God revealed to man.

Let us look at the Example he gave us as a pattern that he would have us follow. "That ye love one another; as I have Loved you,"—they understood in part what Love meant but would not comprehend the Spirit of it;—Love in that sense without the spirit of it attached is like so many fibers, all remaining sepa-

rated and weak—but are still fibers—join them and you can hardly estimate the additional strength by the union:—now add to Love the Spirit of it and you cannot estimate its value or its power. Christ did not give a theory to bring the union about as men would do, he put in full practice, every idea that he propagated. If we judge by the multitudes that followed him, he must have touched the secret spring in human life. Look for a moment at the human side of this principle,—men and women in our day will gather much, in the way of alms for the poor, and the wealthy class will give quite liberally—if a great display is to be made —then the leaders gather in some convenient place to run over the list and allot so much to each, in a mechanical way—and in conclusion, they send the gifts by men who are hired to deliver them to the given addresses. What is the result?

Many would answer that the results are not worth the trouble. Why? The answer is not hard,—suppose that your parents should desire to give you a little token, and they should hire some one to deliver it, who had no more interest in the work than he was paid for, you could not possibly value it as much as if your mother with her own tender words of love should give it to you thus manifesting her personal interest in you, in addition to the gift. Human nature is the same in the rich and the poor, men want that personal, distinctive power that can only come with the presence of the individual. Love cannot be unnoticed, however small the gift, if the spirit of it is divined from the lips of the donor. Christ exemplified this in all his dealings with the world. His personal attention to the ills and weakness of mankind.

His examination of the Apostle Peter

after they had dined, brings out the force of the law of Love. When he said to Peter, "Lovest thou me?" it revealed the mind of Christ. It emphasized the human side of God, that all qualities of mind and body, tempted the Example of God, but nothing could break the law of Love. These to whom the words came, "lovest thou me?" gave all that they had or hoped to have on earth, that their lives should be for others, although strangers to them in a sense—with the simple duty, "let us not be weary in well-doing, for we shall reap if we faint not." When we were children facts were beyond our mental grasp, we incorporated them in our lives as time and nature equipped us for them; this law was for ages beyond the mind of man to grasp until the Great Teacher gave the simplest analysis of it. Now it is like some invention, after we see how simple it is, in its construction,

then we ask why did not some one think of it long ago?

The strongest reason to my mind, why this law was not revealed to the world before, was on account of misunderstanding. Moses gave up his inheritance, which was royalty, dominion, power, luxury and courtly honor, to become an exile, to become a deliverer. Perhaps no one could see in his time why he should give up the former for the latter, but it was necessary. All through human history we learn that men who were great men, gave up a great deal of self to accomplish their work and scarcely ever were their acts comprehended at the time. The men whom we take example from, gave up the very things that men quarrel over, such as wealth and land to retain friendship, and all that we can read into the meaning of the expression, "we be brethren." After all, when men are thoroughly

understood, the deepest ties are formed. It is equally true of that grand band of noble women, whose characters should ever be emulated for purity, virtue and faith. See the devotion of Ruth to Naomi, after Orpah had taken her departure:—"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me,"—and you have the truest type of pure love of woman that has ever been recorded. To my mind it excels that of David and Jonathan, although it was said by David of Jonathan, "thy love to me was wonderful, passing the love of woman." It could have been said of Ruth, "woman, great is thy faith, be it unto thee

even as thou wilt.'' I love Ruth's picture of character, yes of true womanhood. How grand! how sublime! are the words, ''I will go,'' ''I will lodge,'' ''thy people shall be My people,'' ''thy God My God,'' ''will I die, if aught but death part thee and me.'' She spoke the sentiment of her heart, for ''she loved much.'' Woman is the greatest and truest friend of mankind. Ruth said, what every woman that is a woman, would do for man, though all others forsake him she will remain faithful and loyal. Woman is the superior to man in all philanthropic work. Her sympathy leads her intuitively to do her best. Queen Esther rescued her people at the risk of her own life, going before the king, which was contrary to the law, with a determination, ''if I perish, I perish.'' We have as many heroines as heroes if we look into the history of all the examples given in our beloved Order.

These lessons of womanly courage have something pathetic in them that thrills and inspires us so, that we would gladly follow their noble patterns, but they are immediately exalted above our feeble efforts. It may be as the old French proverb has it, "What woman wills God wills." In the case of Mordecai, making known to Esther the conspiracy against her people, brought her before the throne to implore mercy for her people: Does it not seem to you that her will was God's will? The first lessons that we all receive at the beginning of life, come from the highest human source, our Mothers. When we learn to understand one another then we will live as Christ would have the world live,—like one human family,—loving one another as brother, as sister, as Christ loved us. But to attain the point Christ would have us reach we must give up much, to accomplish much. You know

there are thousands of men and women who would not hesitate to do some great thing, and would rather wait for some great opportunity to come, that in a moment, in the twinkling of an eye, they may cover themselves with glory; not heeding the little things, that are splendid opportunities. The little things in life, are like the poor,—they are ever present but the great things seldom appear. To emphasize this thought, Miriam did not do a great thing, to stand and watch the baby brother from danger, if we only see the present, but if we look and fathom the depth of this little deed, we see a few years roll down the æon of time and Moses is made the deliverer of his people and Miriam was honored by him, as an associate leader. The little things are really the great things in life. To understand it all, is to realize that the mighty sea is made up of little drops of water,

the great earth is made of little grains of sand, the human life is made up of little kindly deeds, and Character is the summary of all the love that we have one for another.

There is one other thought that I will offer, it is that caustic or satirical element in human nature that frequently creeps out and destroys much of the good that has been accomplished. I know not why this is unless it is demonstrated in the potency of a few grains of poison to destroy a very large quantity of life's elixir, and a very little satire goes deeper into the vital parts of life than the pointed steel; and can never be drawn out, that restoratives may be applied. Its symptoms are beyond human knowledge. It emphasizes itself in envy, jealousy, and prejudice; all combining in conspiracy, and culminating in murder. The old prophets favored the practice of having

the enemy "pass through the fire to Baal." The New Prophet had an ideal purpose to free men from self-interest, by offering a divine love. The old practice, "Love your neighbor and hate your enemy," was changed by the Son of Man, —"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you;" to love your enemies, is to eliminate all the caustic in human nature. Abrogate the maxims of the old commandments and live the spirit of the new commandment.

I believe that men are living the spirit of the new commandment. I remember an instance that occurred a few years ago,—a stranger, who became suddenly ill and having no relatives in the city, to whom he could go, threw himself down on some straw near a box-car, thinking that his malady was not serious, and in a few

hours he would be able to go on his journey. After awhile he was found in an unconscious state. A three-link-pin was seen on the lapel of his coat, and the members of the I. O. O. F. were informed. It was not long until medical aid and brothers were present to care for him, but he was beyond the aid of human power and passed into the beyond. Suffice it to say that many brothers marched to the grave of the departed brother, and laid the body in the narrow confine, that is "appointed for all the living." It is the last kindly act that the living can confer in respect to the dead. Life's story is told, the dead live in the good they accomplished while living. "He being dead, yet speaketh." All who have an interest in society and in mankind, will say that this deed just repeated, was a noble example of philanthropic life, but there are hundreds and thousands of them

performed, because men are interpreting the greatest teacher and the first really true philanthropist's commandment.

Lastly, I wish to state that all Fraternal Orders, that are for the mutual benefits and benevolences of mankind, are based upon the qualities found in some religious character and propagated by that character in dealing with his fellowman. This we have observed from the Holy Book, which has been taken as the Directory of right living, and the Standard of Duty, which man has tried to emulate, by incorporating its principles into his daily life and regulate his actions by its sanction. Without this record men would be at sea, and could not profit by the experience of others. Human nature is the same in each century, so human life must ever battle with similar difficulties and forces. It gives more courage and fortitude if the result of given principles

is known. Lord Bacon said, "A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other." As if he had said, man will do good to man or he will do injustice to man. But fraternal organizations advocate the emulation of virtue as found in religious men of the Bible. May you all ever seek the good, the beautiful and the true in life, and by your justice, disseminate the highest virtues, which are found in the Commandment, "Love one another as I have loved you."

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